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FIRST NATIVE IN SPACE



When I was young I shared with many others a fascination with space. I wanted to be an astronaut. That dream never happened but another person's dream of the same thing came true in November. John Herrington became the first Native American in space. He said he's inspired and humbled by the experience.

Herrington is a member of the Chickasaw tribe from southeast Oklahoma. To commemorate his historic journey he took six Eagle feathers with him along with the Chickasaw and Crow tribe flags, a braid of sweetgrass, two arrowheads, a rock from the sacred site of Bear Butte (in South Dakota Black Hills), wooden flutes and a piece of Hopi pottery. Herrington said he carefully chose a variety of American Indian objects to take into space "that I think represents a lot of the spiritual sense that we all feel."

His request to bring a ceremonial pipe and smoke it was refused by NASA officials.

During his spacewalks he was partnered with Michael Lopez-Alegria. Their walks in space were seen as a historical reconciliation as the early Spanish settlers and the Chickasaw were enemies.

There was a lot of thought and pride as he left the Mother Earth. The governor of the Chickasaw, Bill Anoatubby, was on hand with about 200 other Chickasaw members. Unfortunately, most of them had to return to Oklahoma without seeing the actual launch because of repeated delays.

Herrington said he remembered looking down on the Earth during one of his walks and thinking, "That's a loooong way down. But it was very awe-inspiring. It's a beautiful sight to look down and see the Earth from

this altitude."

In an interview with *Indian Country Today*, Herrington said the first time he looked out Endeavour's windows after blasting off Nov. 23, made him realize "how insignificant we are in the great scheme of things. In the spiritual sense, it makes me appreciate how grand the grand scheme is of Mother Earth."

Herrington said he and a good friend "smudged" outside NASA crew quarters, waving smoke onto themselves for purification.

When asked by the *Chickasaw Times* how his perspective on Thanksgiving would be affected by spending the afternoon and evening floating outside, Herrington replied with a laugh: "I'll be really hungry when I come back in." Herrington said he will probably celebrate with one of NASA's prepackaged chicken and rice dinners or maybe some turkey. This sounds a long way from the toothpaste style of foods that the first astronauts ate.

While this is certainly a historic moment for Natives, there are other implications here. It shows that it will be not only non-Natives who are exploring new frontiers and occupying the high ground. There is a role and place for those of Aboriginal descent to make a contribution to mankind's leaving the nest for outer space. By Herrington's actions in bringing along Native artifacts it also shows that we will also be able to bring our culture and ways of life along with us. I cannot but think that the first Native in space marked the occasion with poise and respect.

By Will Nicholls

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ON THE COVER

A little Xmas fun
Photographer:
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ONE MOMENT PLEASE.....

I tried to call someone I knew at an office, where I knew he was, just sitting there and waiting for some one to get through to him and call him to say hello. I dialed the number that was on the brochure and Lord of all Lords, a mechanical voice answered. If you wish to speak to someone please dial the extension number now, I was instructed. What extension number, pray tell? It went on to explain that if I didn't know his extension, that I was to spell out his last name out using the numbers on the telephone. With great patience, I spelled out his name, only to be interrupted by another mechanical voice saying that there was no one there by that name. What? Did he get fired, am I dialing the right name, can it be that I don't know how to spell his name numerically. Are there any real people working there?

Whoever invented this so-called time saving device, must have his name in the black book of life somewhere, because when he dies and goes to hell, I will personally suffer purgatory and break every law in the land to chase him (or her) down in Hell and torture him myself! How can one person (or devious company) ever think of the ultimate torture device such as the automated telephone answering system? I have a hard enough time checking my bank balance from a payphone, and trying to contact a real person and saying your piece of mind is hard enough, with out having to go through a barrage of useless questions. I mean, why would a machine ask you if you wish to talk to someone? Of course I do, that's why I called in the first place! Give me a receptionist to put me on hold any day! I can suffer listening to elevator music and hear the good old tunes of 1999.

Yes, Muzak was invented to sooth the beast in the irate phone caller, and to sublimely introduce shoppers to the latest in fashion, without you even knowing it. Muzak sure beats the hell out of trying to deal with a mechanical voice that tells you to dial another number, again, or to listen to the list of options all over again. What, I can hear the message in Mandarin, where am I? In outer Mongolia? Just where did I call, any ways?

I'll even settle to leave a voice message on someone's machine, fully knowing that

they are probably smoking cigarettes outside, at least I got through to his answering device. Perhaps one day, when all band offices do away with their pretty receptionists and come up with another way to deal with irate band members, who just want their cheque or whatever, will I throw down my glove to technology and say enough is enough. I'm going back to the day when writing letters were just as good as faxing or e-mail.

Speaking of communications, the day when satellite television is fully integrated with computers and telephone or voice over and affordable to boot, will I be able to converse with my friends again face to face in front of a web cam. I can't wait until Ma Bell smartens up and really bring good communications to the North, where we now suffer speeds of 600 bit per second, I repeat, 600 bit per second. Hey, that's OK if you're a multi millionaire with money and time to burn, but, 600 bit per second? That is not even 1 kps. Just when is Creetel coming out with blazing hyper-speeds delivered over a fiber optic network spanning all nine Cree communities ever going to come true? I hope before my computer becomes old and aged, because right now, 600 bps just doesn't jive for me. I know that Bill Gates will probably buy out Creetel if they ever get off the ground and into action for a measly ten million or so and call the new network CreeSN. Perhaps one day, when we wake up out of our slumber which we call Progress (gress sometimes), will we ever play catch up to the rest of the world.

Slowly signing off, I remain (for a few more minutes)...

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Nation

CHISASIBI CHRISTMAS PARADE



The Festive Season is upon us again, where most of us will most likely gain a few pounds before it is over. This year, the Annual Christmas Parade in Chisasibi was held earlier than usual on November 30. In the past, participation had been a problem because of tournaments, shopping, and other events that got in the way.

This year, they did not want to have any problems of the past; this is why they planned it early. Thanks to the Brighter Future's Staff, this year's parade was a total success. According to Nellie Bobbish, "The parade was usually held around the middle of December, where many people were unable to participate because of the many activities happening, including the CNIT, other tournaments, and of course shopping."

The Parade got underway at around 1 pm, starting in front of the hospital on the main road of Chisasibi. Although the weather did not want to really cooperate, where there was light flurries and blowing snow. The town still turned out in droves, where vehicles lined both sides of the road from the hospital, to the school, the churches, and where any space was available for people to stand or park. This year's parade had 17 floats, which is a new record, since last year's

only had about 6 or 7, said Nellie Bobbish, one of the organizers, along with Gertie Stevens.

The floats were impressive, where some personified the institutions or businesses that they were representing. However, all looked like they had a lot of work put into them. The walking Elders were nice to see; they looked like they had been ready for the whole year to participate in this parade. The children who participated also looked like they were having fun. Of course, the Old Man St. Nicolas was present to greet the people of Chisasibi, sharing in the celebration of community and holiday spirit. The Big Skate of the Chisasibi Skating Club was unique, looked sharp. The children lining the road got to enjoy candy and goodies that were being shared by the participants of the parade. In addition, the Health Board did some Public Relations on the subject of Diabetes. St. Nicolas's Sleigh had been revamped to have wheels because a truck was pulling it, must have been an early gift from somebody at the North Pole.

Overall, the Parade was an enjoyable event where many came to watch, and many brought their young ones to see the old man in the red suit. As Nellie shared with me, she said, "This is the sixth year that the parade has been held, and we hold this parade to inspire the community to participate in a harmonious spiritual way, and to celebrate the spirit of



Christmas." I would say that they succeeded. Wachiya and Season's Greetings, from my family to yours, Christopher Herodier in Chisasibi. Following are the winners!

CHISASIBI'S 6TH ANNUAL CHRISTMAS PARADE RESULTS

We hope the people enjoyed our parade this year; we had 16 floats participating this year. Here are the results:

- 1 1ST PLACE Local Council of Elders
- 2 2ND PLACE Northern Stores
- 3 3RD PLACE Chisasibi Skating Club
- Participation Awards: Youth Council, Chisasibi Cheerleading Girls, Cree Health Board, Chisasibi Minor Hockery Association, Chisasibi Centre Inc., Anjabowa Childcare Centre, Fire Dept., Chisasibi Police Force, Wesapou Group Home, Chisasibi Coop., James Bay Eeyou School, Chistapitan True Value, Santa's Float and the Cree Nation of Chisasibi.



by Christopher Herodier

We want to thank all the participants for joining our parade this year. Seasons Greeting from Brighter Futures!

Is A Smoke-Free Workplace Too Much To Ask For?

If the warning labels that you find on cigarette packs suddenly appeared in places you never expected, would you stop and think twice before lighting up around others? You should, because second-hand smoke is harmful to all who come in contact with it—even your co-workers or people who serve you in restaurants. They have no choice but to breathe the 4,000 chemicals found in second-hand smoke—and that's dangerous to their health.

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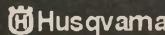
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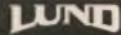
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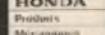
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BLAME CANADA – SOFTWOOD LUMBER BASHING IN THE U.S.A

For the past 20 years Canada and the U.S. have been wrangling over the softwood lumber industry. U.S. lumber interests are irked that Canadian products are cheaper than the homegrown variety. They convinced the U.S. government to impose a 27.3 per cent duty on all Canadian imports to the U.S., but the dispute is far from over.

A few weeks ago, two prominent environmental attorneys for the National Resources Defense Council in the U.S. called on their president to end the softwood lumber dispute by "intervening aggressively." The council released a detailed report that presented "sustainable options for regulating this never-ending dispute by phasing out environmentally and economically harmful subsidies and enhancing environmental protections." In a nutshell, the report proceeded to place all the blame on Canada for the dispute. Not only is Canada providing unfair subsidies to the industry that make Canadian softwood products cheaper, apparently Canada is hampering U.S. environmental efforts at habitat and species preservation. The report also states that Native people in Canada are losing their land and don't have a say regarding their land, but this seems more like an afterthought.

It is no secret that Canada does wreak havoc on the environment with a wanton disregard for its future sustainability, that it allows the rape and pillage of the land with clear cutting just beyond the visual boundaries of the tourist, that it does not have any measures in place to save threatened species, that it does ignore the Native people, and that the forest industry needs a major overhaul in all these areas and more.

However, what is noticeably lacking in the report is the acknowledgement of any like wrongdoing, or any wrongdoing whatsoever, on the part of those south of the border. The authors bash everything about Canada's role in the softwood lumber industry while praising themselves for having an Endangered Species Act, by not allowing clear cutting and giving the public a say in what goes on (no mention of the treatment of Native people though). The report states that Canada is allowed to set its own laws regarding these issues, however it suggests that Canada should comply with the U.S. Endangered Species Act and the National Environment Policy Act, calling on President Bush to make this a prerequisite to a new agreement if and when that comes.

The report states that at the heart of the softwood lumber dispute are the three types of subsidies that the Canadian government provides to the forestry industry, thereby enabling the cheaper prices. It cries foul over the stumpage fees that companies don't end up paying to the government; it cries foul that there are cases of theft and fraud going on within the industry except they don't say where or of what except that it is a subsidy; it cries double foul over the fact that Canadian companies are allowed to clear-cut to the edge of lakes and rivers, which is a sort of subsidy because they don't have to comply with any environmental or endangered species laws, which costs more money. There is specific mention of the grizzly bear, an endangered species that the U.S. government spends millions of dollars a year to protect and preserve, that is being wiped out by the poor for-

est management practices of Canada. So the solution would be for Canada to remove these "subsidies," start caring about the environment and all would be fine. The tone of the report suggests that the U.S. is perfect and doesn't do anything to harm the environment or the habitat of endangered species, and respects the Native people and their land.

However, the National Resources Defense Council website contains a report that was released some time ago subtitled "Bush's Assault on the Environment." Among other things, it mentions how President Bush issued new directives in 2001 to make it easier for the timber and mining industries to build new roads in National Forests, which are supposed to be untouchable. There is even mention of how the National Forest with the world's largest concentration of grizzly bears will be the most affected by these new directives. Thirty-three huge timber sales are in the works throughout the Tongass National Park in Alaska that will affect the grizzly bear populations in the U.S. and Canada as well. This report also states that President Bush's claims to protect the environment are "hollow." He is the one who rejected the Kyoto accord even though the U.S. produces 25 per cent of global emissions and is known as the world's worst polluter, because he said that it would "hurt the economy." He wants to use the forests as "sinks" to absorb the emissions, while apparently at the same time allowing these forests to be cut down. As for the treatment of Native people and their land, the Sioux have referred to the latest act regarding The Sacred Black Hills in South Dakota as "The Cheat The Indians Out of Their Land Again Act," land that was originally settled in a treaty back in 1851 until gold was found there.

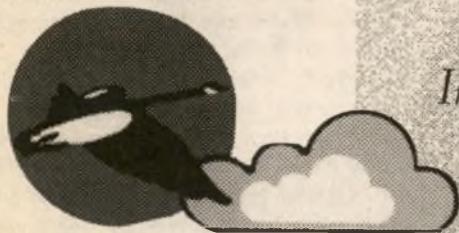
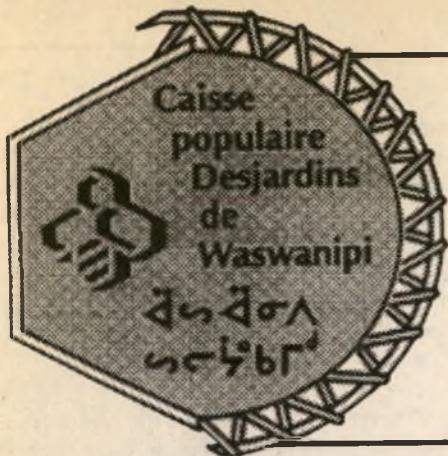
Not that this makes the Canadian forestry industry any less guilty of the crimes being committed, but it does seem kind of silly to be calling on a president to hold another country accountable for like crimes that said president is allowing in his own country. Sort of like the pot calling the kettle black thing. Unfortunately for all, it won't solve the softwood lumber dispute or the environmental damage that ensues. To put a positive spin on it all though, is that what started out as an American crusade to put an end to the stumpage fees and other subsidies, it could become a quest to save the environment, the animals, and to give a voice to the people, especially Native people.

By tsa

At the Holiday Season

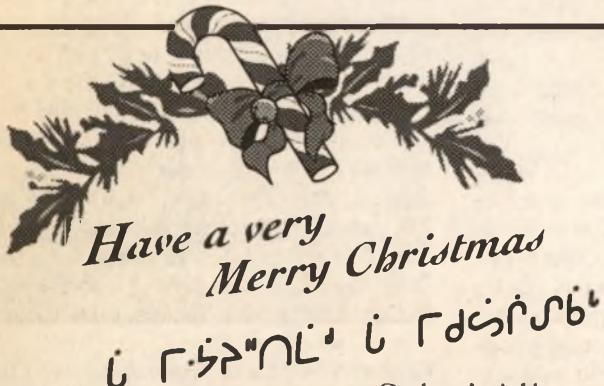
our thoughts turn gratefully to those who have made
our progress possible. It is in this spirit we say...

*Thank You and Best Wishes for the
Holidays and a Happy New Year!*



CREE NATION OF
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*In the Spirit of Good Will and Friendship,
the staff and council of
the Cree Nation of Wemindji
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to all the Cree communities.*

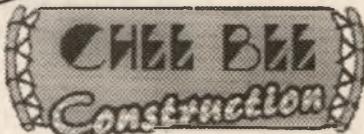


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Canadore's Thunder Chiefs Make History

The Thunder Chiefs men's hockey club from Canadore College in North Bay, Ontario, made history by claiming the Men's Class B Division Championship in Ouje-Bougoumou Cree Nations' first Invitational Hockey Tournament, held Nov. 16 and 17.

The team captured first place in their division, recording three round-robin wins, including a nail-biter second game. The Thunder Chiefs were down 5-3, with 5 minutes remaining in the third period but rallied back with three goals, to win 6 to 5. The team won 8-2 in its semi-final game against the Nemaska Poachers.

An exciting final game followed, as the Thunder Chiefs were tied 3-3 with Maistiash, a team from Point Blue, at the end of regulation time. William Peace, a Canadore graduate, scored the OT winner to capture the game 4-3.

Peace was named MVP for the tournament, while Canadore General Arts and Science student Tommy Neeposh captured the top scorer award.

32 teams, from Ontario and Quebec,



attended the tournament, which was held in the Ouje-Bougoumou Cree Nations new \$12 million sports complex. 8 teams participated in the Class B division. The Thunder Chiefs, sponsored by Canadore's Aboriginal Learning Unit and Chief Sam. R. Bosum of Ouje-Bougoumou, traveled 800 km to the Northern Quebec community.

Team members included: Allen Cooper, trainer and coach; Rodney Hester, Randy Weistche, David Wynne, Chris Gagnon, Billy McDaid, Marcel Erless, Derrick Shecapio, David J. Peace, Bill Blackned, Darryl Cheechoo, William Peace, Anthony Hughboy, Darren Peace, Tommy Neeposh, Paul Shecapio, Assistant Coach, and Charlie Small, Coach and Manager.

Briefs

Native couple named U.S. parents of the year

An Arizona couple have been named as National Parents of the Year. Ezekiel and Pauline Sanchez felt awkward about the award at first, but they say they can now see how it might be used.

"Perhaps it is we're supposed to be a voice for all the families who are working so hard to take care of their children," said Pauline Sanchez.

The couple, one of three honored nationally, received the award from the National Parents Council in October. In 2001, the couple was named Arizona's Parents of the Year, the first time an American Indian couple has received the honor. The Sanchez children range in age from 14 to 27.

Ezekiel Sanchez says the family has the normal challenges that face most families. But his wife describes their parenting style as heartfelt. "I think we try to live from the heart. In the Indian culture, they look to the heart. The heart represents the person," she said. "For me the heart is a doorway to the spirit."

Source: Associated Press

Natives launch intellectual property initiative

A three-year independent international initiative to protect the traditional knowledge and intellectual property of indigenous peoples is to be launched this month. Indigenous experts in cultural and intellectual property from around the world will develop a strategy to achieve greater participation in, and control by, indigenous peoples in the protection and development of their cultural heritage.

To respond to the threats and challenges of emerging international intellectual property (IP) policies which do not adequately reflect or respond to the concerns of indigenous peoples, an international committee of indigenous peoples experts on traditional knowledge and intellectual property is launching "The Call of the Earth: Ancient Wisdom for Sustaining Livelihoods, Cultures and Environments."

The Call of the Earth Circle initiative aims at advancing indigenous peoples' perspectives on intellectual property policy. The initiative includes a



series of Global and Regional Dialogues on Intellectual Property, which will be held over the next three years, the development of a Knowledge Base and support for local innovative initiatives and capacity building. A supporting 'Circle of Wise People and Friends' will also be developed to enable those wishing to participate and assist in this initiative.

The Call of the Earth Circle initiative will be launched in Bellagio, Italy, next week. The initiative is being organized by an Ad-Hoc Indigenous Peoples Steering Committee and is supported by the Rockefeller Foundation, the United Nations University, The Convention on Biological Diversity, the Mataatua Declaration Association and other international organizations.

Healing Gardens

From the forthcoming book, *Art Nature Dialogues*, by John K. Grande. A conversation with artist Mike MacDonald

Mike MacDonald's installations are direct evocative presentations in defense of nature. Best known for his video work, he also does photography, works on the Web and has been planting gardens that attract butterflies on the grounds of museums and galleries across North America. Quilt and video works have grown out of the garden projects. Born in Sydney, Nova Scotia, Mike MacDonald moved to British Columbia in 1977. His first years there were spent making environmental and anti-nuclear video tapes. As well as addressing concerns over the preservation of the environment, Mike MacDonald, himself a MicMac, has also worked directly with British Columbia's native peoples on land claims issues. In Hazelton, B.C., he documented the testimony of elders for the Gitskan Wet'suwet'en Tribal Council's ongoing land claim.

Merging a political and social conscience with native traditions, MacDonald uses technology as a healing medium. Largely self-taught, MacDonald has exhibited his Electronic Totem at the Vancouver Art Gallery (1987) and the Ksan National Exhibition Centre (Hazelton, British Columbia, 1988). His Seven Sisters video work, presently on view at the Art Gallery of Ontario, was earlier exhibited in the Canadian Museum of Civilization's *Indigena: Contemporary Native Perspectives* show. MacDonald has exhibited his video installations in the U.S., completed garden projects in various Canadian locations and was presented with the first Aboriginal Achievement Award for new media by the Centre for Aboriginal Media in Toronto. As MacDonald states: "I am a video installation artist in the U. S., an artist/gardener in Canada and an Indian in cyber space."

John Grande: Mike, it is a pleasure to talk with you about issues of technology and permaculture. I would consider you to be one of the contemporary artists who is making breakthroughs in using technology for spiritual purposes, as well as generating gardens and permacultural installations I guess they could be called but I guess they may just be what they are in place.

In general we think of modernism and we see this kind of lineage of artists with their movements making breakthroughs and so on, but a lot of the search for meaning involves a desire to attain a higher spiritual order. In a way artists became almost like preachers. We think of the abstract expressionists or the Cubists and so on, explaining their times in various ways. Ironically a lot of pre-Columbian art, Native Amerindian became the source for Henry Moore and abstract expressionists like Barnett Newman. And yet these artists considered their art of a higher order than mere fetish objects. I doubt they would have admitted that art they produced somehow embodied a message of historical and materialist progress. Indeed while nature remained a source, art effectively relied upon a distancing from nature. How do you feel about it?

Mike MacDonald: I am inclined to think of a large coloured pencil work by Vancouver artist David Ostrem. It shows an artist in his studio pausing to think while working on a piece, and the caption is: "God wonders if art isn't just another way for the



middle-class to deal with their guilt." You did not use the "A" word in your question but I guess we should talk about appropriation. Emily Carr has often been accused of it but she was working at a time before the concept of appropriation as we currently understand it had even been defined. She was given an Indian name, (Klee Wyck - Laughing One), and thereby accepted into the culture. One can not be appropriating a culture if one is part of it. She also understood the culture very well and in an essay she wrote for the *McGill Quarterly*, she explained the native approach to art with a prayer to ask the spirit of the living tree to stay with the object made from it. If masks, spoons and bowls can contain spirits why not stories too. Perhaps having the talent to tell a story well is more important than the ancestry of the storyteller. We talked a lot about appropriation in the 80s and 90s and though the discussion seems to have become rarer appropriation never seems to fall from fashion.

JG: I think a lot of art has as much to do with fashion and the look of things as it has to do with a kind of search for breakthroughs or a higher meaning. In a way we almost have an over-production situation where art is fine and society is in bad shape. It is one of my main concerns right now. The programs are working. Artists are producing. But the actual society is breaking down in many ways as a collectivity and becoming sort of digitalized. We have become digitalized producers and consumers.

MM: I sometimes think that people are seeing butterflies more frequently on the web than they are in real nature.

JG: That's right. The loss of this tactile, experiential side of life is happening at such an early age. I know there are fears of violence and so on. But in away by avoiding this and trying to hide our children from these problems we may actually contributing to the overall problem of a loss of social context and direct experience. I have always found your own videos like *Seven Sisters*, which I saw recently at the Art Gallery of Ontario and originally in the *Indigena* show at the Museum of Civilization, a fascinating work. The images in various sized video monitors of West Coast mountains played with the space between the moni-

tors. In a way it activates that space between the monitors, through this strange formatting and sizing of the piece as a collective seven-monitor piece. Are you reflecting on the immediate experience of the viewer as well as the imagery of pristine nature that you are projecting?

MM: I videotaped these images in the Seven Sisters mountain range near Kitwanga between Terrace and Smithers in north central British Columbia. The area was threatened with clear cut logging. I was in that area working for the Gitskan land claims case. It was there that I really became enamored with butterflies. I was working for the tribal council with elders and attempting to preserve the knowledge about traditional native medicines and



their uses and the names for them in the native languages. I went to an elder one day because as I was videotaping and photographing their traditional medicine plants more and more I was getting butterflies in my pictures. So I took some of these pictures to an elder medicine woman and showed her. It was a wonderful visit, and she explained that butterflies are to be treated with the utmost respect because they represent the spirits of the medicine people who have passed on. Another day when I was not feeling very good and had visited her for tea, she told me: "When you are not feeling good you go find a butterfly and follow it and it will lead you to a medicine that will make you better."

JG: Since that time you have been making a series of quilts as well as projecting imagery of butterflies. *Touched by the Tears of a Butterfly*, a video that I saw, is very eloquent and rich piece. It is a powerful work that works in micro-cosm almost like Yoko Ono's *The Fly*, but your work is not at all modernist. It develops its own narrative within its own context and does not try to represent a meaning, let's say. In that sense it is not modernist or post-modernist, but more a narrative. We see close-ups of butterfly wings,

leaf fragments, and so on, but there is a lyricism, a build up of tension that develops in the work that has very much to do with the essence of life itself. Can you tell me something about how you came to that idea of producing this?

MM: I was living in an old house with a beautiful garden in Vancouver for about 15 years. The people who had previously lived there had paid attention to growing things that the butterflies liked. It occurred to me that it would be easier to photograph and videotape butterflies if I studied and grew the plants that they liked. As regards the style of my work, I do long shots compared to those used in broadcast television. A 30-second commercial will use many shots but most of my individual shots are 30 seconds or longer. I want people to slow down and think about things. In fact each of my shots is like a commercial for nature.

JG: And you have since done numerous butterfly gardens across Canada.

MM: Yes. I believe there are 18 of my gardens from coast to coast. Most of them still exist but some have been allowed to return to nature, where they were grown in pots and so on or as temporary gardens.

JG: I find that Native culture generally viewed the process of making and working with objects as an ephemeral one. These things whether clothing, object, architecture, ritual masks, would eventually return to nature. It was a regenerative and cyclical system. The idea of ritual in daily life was as much about appropriating the spirit of things as it was about the reification through representation or hybrid representation of spirits and personages as images. Do you feel that in the long run the hope is that we can learn to understand the common denominator between cultures? Is this what you are working on trying to develop a new narrative that is trans-cultural?



MM: You know with these new gardens, I am hopefully providing a space where people can focus on and think about ques-

tions that I feel we need to think about so as to come up with some better alternatives. Our cities are becoming pretty ugly in terms of what happens there.

JG: It is the myth of freedom and this anaesthetic approach to public and private space that has developed, with the increasing regimentation of property and ownership. Public spaces are degenerating. Moving towards living artworks, which you have done with your gardens, is an effort to generate a new healing.

MM: Yes. Living here in Winnipeg, there is not a week that goes by that we do not read about someone being stabbed, someone being shot. For the most part this is young people who are doing this. People in their late teens or early 20s.

JG: So there is some kind of hole in the soul of this culture that we haven't put our finger on.

MM: You know driving through the downtown of Winnipeg, I love many things about the architecture of it, but stopped at a red light, closing my eyes for a moment and imagining what it was like when the native plants grew there and butterflies flew there. It was a more integrated and healthy environment than now.

JG: In a way we need to move slower and reflect on life, to have time and space to see the deeper meaning.

MM: I think if we paid more attention to the subtleties and what nature put into the environment and brought more of that back, we might have less violence and a happier existence.

JG: Well, nature is the house that supports us all. We sometimes forget that. The same thing can be said for the world of art. What really nourishes art, more than ideas, is the physical world, and it is the main sustaining feature of any kind of aesthetic, even so-called immaterial ones.

MM: Yeah, but for me as an artist if I didn't occasionally have the kind of conversation we are having right now, I wouldn't enjoy as much either.

JG: I think of George Sioui's *Towards an Amerindian Autohistory*, where he says that in a way the white colonial culture has as many aspects of Amerindian culture in it that it cannot even perceive due to the centuries lived here. Yet in our art, we always talk about this myth of originality. I feel that it may be possible to be more original by not ever considering what one is doing is original in art or any endeavor for that matter.

MM: I do not know the elder's name but an expression that came from an elder and that I heard many years ago often comes to mind. His comment was that the crime on this continent was not putting us into boarding schools, abusing us, and beating our language and culture out of us. The real crime and great loss was that the people who came here didn't adopt the culture of the land.

JG: They applied a technology that came from a different place and forced it on the natives. When we think of the distortion of potlatching that occurred after contact on the West Coast, for instance. In a way to see these artifacts; the masks, basketry,

boats, totems, all these facets of a living culture put in a museum, boxed and decontextualized like products. I went into the Royal Ontario Museum recently and what did I see, not one Buddha, but 40 Buddha's from different sites, all crowded together. Each on their own lotus leaf. Overproduction again. Where is the sense of the sacred, of the meaning or spiritual aspect these sculptures once had in this voyeuristic context?

MM: Currently there is a show of magnificent huge sculptures outside the Winnipeg Art Gallery. And there are so many of them at the gallery that it's like a warehouse. They don't have the space they need so one may approach them from a distance and take in what the artist is trying to say through them.



JG: Yeah. Sometimes all you need is one or two to get the idea across. The same applies to artistic practice, with limited resources good ideas develop. But with a surfeit of information and matter, as Neil Postman says in *Amusing Ourselves to Death*, we have actually become incapacitated. we don't rely on our own thought processes because of the data overload. It actually ends up scattering people's resourcefulness and productivity.

MM: Right. Living our lives.

JG: So technology affects our lives directly. Your healing garden initiatives put people in touch with their feelings, encouraging them to change real physical environments for the better. The gardens are prototypes that stem from the indigenous cultural experience. They can help to inform us as to what can heal us, in this time of great pain in North American culture.

MM: It is always a great treat for me to talk about these issues, with people such as yourself, with an incredible depth of understanding and a talent to articulate it in ways that make what I am trying to say more accessible.

John Grande's reviews and feature articles have been published extensively in Artforum, Vice Versa, Sculpture, Art Papers, British Journal of Photography, Espace Sculpture, Public Art Review, Vie des Arts, Art On Paper, The Globe & Mail, Circa and Canadian Forum. The author of Balance: Art and Nature (Black Rose Books, 1994) and Intertwining: Landscape, Technology, Issues, Artists (Black Rose Books, 1998), Grande's next book, Art Nature Dialogues, will be published by SUNY Press in 2003. He will be giving a talk January 23 at 7 pm at the Urban Ecology Centre located at 3516 Park Ave. in Montreal.

by Melora Koepke

If Guy Vanderhaeghe built houses instead of stories, he would be the kind of carpenter who did everything by hand, who fashioned every joint with a chisel and a knife, because details matter. And apparently they matter to lots of readers, because Vanderhaeghe is a bestselling writer across Canada. His last novel, *The Englishman's Boy*, won the most coveted literary award in Canada, the Governor-General's Award. But unlike most of the famous writers who win these kinds of things, Guy's novels are actually good. And they're for everyone. The Nation met him a couple of weeks ago when he was in Montreal.

The Last Crossing, Vanderhaeghe's latest novel, is a 400-page epic novel of romance and adventure. But it doesn't use any of the cheap tricks normally associated with "western" stories. Vanderhaeghe isn't interested in showing off his prowess as a writer, in using big words and plot twists and stereotypes for their own sake. He doesn't try to turn the hard questions of history into a broad "sweeping" canvas for a swashbuckling adventure epic. What Vanderhaeghe offers us is the Western landscape, in focus. In other words, he's a writer who believes in writing "true" fiction about the era he's evoking rather than imposing his own ideas onto history. Because of this, his every sentence is dense with the results of his diligent research. At one point, he considered becoming a professional academic historian. *The Last Crossing* is dedicated to "those local historians who keep the particulars of our past alive."

Vanderhaeghe is himself something of an oddity among popular writers—he's a guy who has lived his whole life in one place: Saskatoon, Saskatchewan. His ancestors were Belgian farmers and his own father was a rodeo cowboy, of sorts.

"As I got older, I became more interested in getting to know the history of my place," Vanderhaeghe told *The Nation*. "Where a person is raised and lives conditions their sensibilities. What I know is the West, so I guess that's why I write westerns."

The way Vanderhaeghe himself does research is a combination of book-reading and what he calls "walking the land." For *The Last Crossing*, which takes place in the late 18th century, he travelled all over the prairies, and to Oxford, England, where two of the characters are from. He also spent a lot of time with the historians of Saskatchewan, and in Fort Whoop-Up, an "interpretive society" near Lethbridge, Alberta, that used to be a trading post on the old whiskey routes, where whites and Blackfoot

businessmen traded goods.

He also read a lot of journals and diaries and letters written by the actual people who lived in that time.

"Careful and diligent research is a way to make the reader feel grounded, to have a sense of the sights and sounds of a story, before I ask them to believe the voices of my characters," says Vanderhaeghe.

His way of writing a historical story as accurately as possible is to write the action from the point of view of several characters, each of whom represents a kind of person, with a particular background and way of looking at things. Together, these points of view give us a composite of a certain time and place.

The Last Crossing is a quest tale set in the American and Canadian frontier West in the latter half of the 19th century. The "crossing in question" is a long voyage taken by horse and caravan across the prairies of the American and Canadian West, criss-crossing the border between what is now Montana, Saskatchewan and Alberta. The party undertaking this trip together each have their own reasons for undertaking the voyage: there are British gentlemen brothers, Charles and Addington Gaunt, Custis Straw, a shell-shaken Civil War veteran, his friend Aloysius Dooley, a saloon-keeper, Caleb Ayto, a dishonest journalist, Lucy Stoveall, a washerwoman bent on avenging the murder of her sister, and their guide Jerry Potts, a Scottish/Blackfoot half-breed he's hired as a guide. Potts, it turns out, was a real historical figure Vanderhaeghe learned about from his research at Fort Whoop-Up.

Potts is a skilled guide who is respected by many of the whites who know him, but his skills are often abused by his employers. He is conflicted about his role as protector of the white Englishmen—he feels charged to protect them as fellow humans and by his half-Scottish blood, but is outraged by what he sees of them and other white men who have ravaged his people. The Englishmen have different points of view: Addington, is the perfect caricature of an arrogant white colonist. Driven almost to madness by an unchecked case of syphilis and his enthusiasm for hunting game, he thinks Potts should be grateful for the money he is being paid. But he has no idea at all about the furious interior battle going on behind Potts' silence. Addington's brother, Charles, a painter, is more sensitive to the attitudes of the others while he is completely captivated by the enormous and untamed landscape that is so different from his home in Britain.

The story Vanderhaeghe tells from these people's eyes give us a pretty good idea of the West, as seen by the opposing points of view of his characters.

"I decided to use a split narrative because I realized after I wrote 200 pages in the omniscient voice, the story sounded flat—the author of a story can become a dictator very easily," says Vanderhaeghe. I really believe that [revisiting history fictionally] is a way of incorporating or considering the differences in people perceptions and points of view."

When Vanderhaeghe grew up in Saskatchewan, he says, he didn't know much about the Blackfoot people.

Con't on Page 15



May the Peace and Happiness
of the Christmas Season
be with you through all the coming year

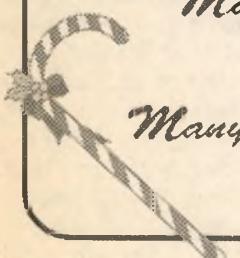


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"If this novel is about anything, it's about racial divisions, and divisions between people in general," he says. "Largely, the genre of the Western has relied on caricatures - but also, historically, people have been very able to get by on stereotypes to structure what they know about other people."

"Now, there's an interest in trying to become [sensitive] to different points of view, so one way to address that is by [telling stories] in different voices. I hate the word 'symbol,' but the character of Jerry Potts represents a point of view that was largely ignored by many [white storytellers] who went before me. Now, in Saskatchewan where I live, no one can ignore the First Peoples - they form 30 per cent of the population, more in the cities."

Some might say that Vanderhaeghe has no right to tell any story in any voice but his own - but as a skilled storyteller, he has the ability to bring the past alive, by making up characters who can tell it in their own voices. Because history, after all, only exists through human eyes.

"Storytelling is a way of calling into question what we know. Attempting to bridge our differences now is difficult. It's a matter of how we're going to reach some kind of consensus about our collective pasts. Because facts about history are just facts, just information. There's still the question of what we'll do with that information, how information can be used to tell stories about history."

The Last Crossing

McClelland and Stewart, 394 pp.

Reviewed by Will Nicholls:

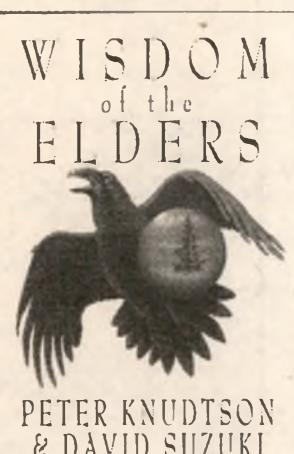
Wisdom of the Elders

By Peter Knudtson and David Suzuki
Stoddart 1992

This book looks at the ecological viewpoints and sciences of Aboriginal Peoples through the eyes of the Elders. It covers more than just North America, spanning into Africa, Australia and other countries.

What is amazing is some of the similarities you will find between different Native societies and their outlooks on the sacredness of life and the role man plays in it. Definitely an interesting book where the authors try to convince you that this wisdom could be the basis of a new global environmental ethic.

Get this book and see if they can convince you.

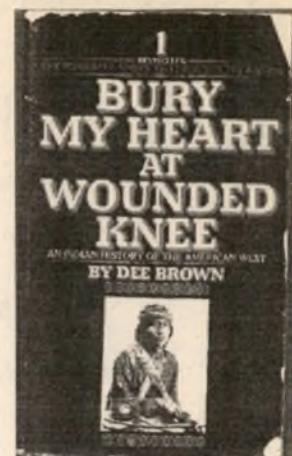


Bury My Heart at Wounded Knee

By Dee Brown
Bantam Books 1971

An older book but a classic, *Bury My Heart at Wounded Knee* is a history of the American West like you have never seen it. The book is so damn good this is my fifth copy. People either borrow it (and never return it) or steal it from me. It is a stunning por-

trayal of the event surrounding the American dream of Go West, young man. The Washington Post said it "is a painful shocking book which conveys not how the West was won, but how it was lost." It is true and in this book the stories of Little Big Horn, Geronimo, the Trail of Tears and others will come alive in new ways as you understand how and why they happened. Get two copies so you have a chance to finish at least one of them.



Top Ten Best Sellers List

1 FOUR BLIND MICE, by James Patterson.

(Little, Brown, \$27.95.) Detective Alex Cross and his partner, John Sampson, try to prove that one of Sampson's oldest friends has been framed for murder.

2 SKIPPING CHRISTMAS, by John Grisham.

(Doubleday, \$14.95.) A husband and wife discover that their decision to forgo Christmas comes with consequences.

3 THE CHRISTMAS TRAIN, by David Baldacci.

(Warner, \$19.95.) A disillusioned journalist goes on a journey of self-discovery during the holidays.

4 THE LOVELY BONES, by Alice Sebold.

(Little, Brown, \$21.95.) A 14-year-old girl looks down from heaven as she describes what happens in the aftermath of her kidnapping and murder.

5 CHESAPEAKE BLUE, by Nora Roberts.

(Putnam, \$25.95.) A prominent painter returns from Europe to the Eastern Shore of Maryland, where his new love life and home life are threatened by a blackmailer.

6 VISIONS OF SUGAR PLUMS, by Janet Evanovich.

(St. Martin's, \$19.95.) A Christmas story featuring the New Jersey bounty hunter Stephanie Plum.

7 ANSWERED PRAYERS, by Danielle Steel.

(Delacorte, \$26.95.) A sophisticated New Yorker who has applied to law school against her husband's wishes finds the possibility of true love with a childhood friend.

8 REVERSIBLE ERRORS, by Scott Turow.

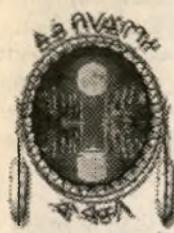
(Farrar, Straus & Giroux, \$28.) A corporate lawyer agrees to represent a man who is on death row for having committed a triple murder in Kindle County in 1991.

9 QUENTINS, by Maeve Binchy.

(Dutton, \$25.95.) An Irishwoman wants to make a documentary film about the history of a Dublin restaurant.

10 ESTHER'S GIFT, by Jan Karon.

(Viking, \$10.95.) A woman decides to bake orange marmalade cakes for friends and neighbours; a Mitford Christmas story.



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WILL ON THE G

by Will Nicholls

I remember one of my favourite things in the winter was walking through the front door. That's when the smells would hit you from Mom's soups. Even today when I'm cooking a soup I will get a little flashback and end up with a smile for the rest of the day. Soups are wholesome creations that will warm you up and provide you with enough energy to get through the day... or night. Here are a few selected ones for your consideration.

Bean and Bacon Soup

An amazing stick to your ribs soup that will drive away the winter blues.

2 cup beans(dried)
 1 tsp Salt
 1/2 tsp Pepper
 4 bacon slices, cut in squares
 4 carrots, chopped
 4 celery stalks, chopped
 1/2 tsp Thyme (dried)
 1 garlic clove, minced
 4 oz can of tomato paste
 2 tbsp Olive oil
 1 Onion, chopped
 1 tbsp Wine vinegar

Cover the washed beans with 6-8 cups of water and bring to a boil. Reduce heat, cover and boil gently for 1 hour and then simmer while still covered. Stir about every

15 minutes for the ENTIRE time the beans are cooking.

After the beans have been cooking for about 1 hour and 45 minutes chop the onion and celery and carrots. Slice the four slices of bacon into 1" squares. Saute the onion, celery and bacon squares in the olive oil for about 10 minutes. Add to the beans along with the thyme, chopped carrots and tomato paste. Simmer uncovered for another hour until the beans are tender and slightly mash the beans. Add the salt, pepper and wine vinegar before serving.

Ham and Potato Soup

My friend says this is a simple soup to make and everyone loves it.

10 cups water
 4 tbsp ham base
 2 cups diced cooked ham
 5 1/2 cups chopped carrots
 1 cup chopped celery
 1 cup chopped onions
 5 cups peeled and diced potatoes
 4 cups milk

1 cup cheese spread
 salt and black pepper to taste

In large soup pot, combine ham base, ham, carrots, celery and onions in water and cook over medium heat 15 minutes. Add potatoes and cook until tender, 15 to 20 minutes. Combine milk and cheese spread in a small saucepan. Cook over low heat, stirring until mixture is combined and warmed through. Add to potato mixture. If desired, thicken soup by gradually adding the flour/water mixture until soup has reached desired consistency. When thickened, remove from heat and add salt and pepper.

Hearty Beef Vegetable Soup

For those who like the steak and potatoes kind of meals. It is great and something that will not stick around in your fridge.

2 lb boneless blade or cross-rib roast
 2 lb soup bones
 2 large onions, chopped
 3 large carrots, coarsely chopped
 2 stalks celery, sliced
 2 leeks, sliced
 3/4 lb parsley root, diced
 16 cups water
 1 can (28 oz) tomatoes
 1/2 cup rice
 1 tablespoon packed brown sugar and salt
 1 teaspoon dried savory
 1 teaspoon dry mustard
 1/2 teaspoon dried marjoram
 1/2 teaspoon thyme
 1/4 teaspoon pepper
 1/4 teaspoon dried dill weed

In large kettle, combine beef, soup bones, onions, carrots, celery, leeks, parsley root, water, tomatoes, rice, sugar, salt, savory, mustard, marjoram, thyme, pepper and dill weed; bring to boil. Skim off froth.

Reduce heat to low; simmer, stirring occasionally, for 4 hours. Skim fat from surface. Discard soup bones.

Remove beef, cut into cubes and return to soup.
 Enjoy!

Lima Bean Soup

There is supposed to be zero cholesterol in this healthy soup.

1/2 cup chopped onion
 1/4 cup chopped carrot
 2 teaspoon sweet margarine
 1 cup each frozen green lima beans and canned chicken broth
 dash white pepper

In 1 1/2 quart microwavable casserole combine first 3 ingredients. Microwave on High (100%) for 2 minutes until margarine is melted; add beans and broth. Cover and microwave on High for 5 minutes. Let cool slightly.

Transfer to blender and process until smooth. Return to casserole and microwave on High for 2 minutes, until thoroughly heated. Stir in pepper.

Vegetable Soup

Fast and simple. Don't be afraid to add or change veggie ingredients

2 (14.5 ounce) cans vegetable broth
 1 (28 ounce) can peeled and crushed tomatoes
 2 large carrots, coarsely chopped
 1/2 cup frozen green beans

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Will ON THE Grill

1 stalk celery, thickly sliced
1/3 cup onion
2 cloves garlic, minced
1 tablespoon dried parsley
3/4 teaspoon dried basil
1 bay leaf
1 cube vegetable bouillon
1/2 cup macaroni
1 (15 ounce) can kidney beans, drained
3 small zucchini, cubed

In large saucepan or Dutch oven, bring broth, tomatoes, carrots, frozen green beans, celery, onions, garlic, parsley, basil, bay leaf and vegetable bouillon cube to a boil.

Reduce heat. Cover and simmer 15 minutes.

Stir in macaroni, kidney beans, and zucchini. Bring soup back to a boil, and then reduce heat to simmer. Cover and cook for 10 to 15 minutes. Remove bay leaf and serve.

Split Pea Soup

Always a crowd pleaser, there are tons of ways to cook a pea soup. This particular recipe came about by combining a few of them.

1 lb dried split green peas, rinsed and drained
8 cups water
2 carrots, scrubbed but not peeled, cut into eighths
2 medium yellow onions, cut into eighths
3 cloves garlic, quartered
2 stalks celery with leaves, cut into eighths
4 ounces lean ham, visible fat removed, cut into bite-size pieces
3 tbsp low-sodium soy sauce
1 tsp chopped fresh oregano or 1/2 tsp dried oregano
1/2 tsp grated fresh ginger or 1/8 tsp dried ginger
3 dashes hot pepper sauce, or to taste

In a large saucepan or Dutch oven, bring peas, water, carrots, onions, garlic, celery and ham to a rapid boil over medium-high heat. Reduce heat and cook, covered, at a

gently rolling boil, 1 to 1 1/2 hours or until peas are soft.

Add soy sauce, oregano, ginger, hot pepper sauce and pepper. Simmer 10 minutes to blend flavors. In a blender or the work bowl of a food processor fitted with a metal blade, process two to three cups at a time, until pureed. Return to saucepan and reheat, if necessary. Serve hot. This soup freezes well.

Beef and Barley Soup

Great for a frosty day and it helps to get rid of any leftover roast beef.

1 tablespoon vegetable oil
1 1/2 cups chopped onion
1 cup chopped celery
1 cup chopped carrots
2 cloves garlic, minced
10 cups beef stock
3/4 cup barley
3 sprigs fresh thyme, chopped
1/2 cup red wine
2 cups cubed potatoes
2 cups diced cooked beef
1 teaspoon browning sauce (optional)
1 1/2 cups chopped cabbage
salt and pepper to taste

In a large pot over medium heat, combine the oil, onions, celery and carrots. Sauté for 5 minutes, or until tender.

Add the beef stock, barley, bay leaf and thyme and simmer until barley is softened but not mushy. Add the wine, potatoes and beef.

Add the browning and seasoning sauce now if you want your soup to have more of a brown color. Simmer another 15 minutes and add the cabbage. Allow to simmer another 15 minutes, or until all vegetables are tender.

Salt and pepper to taste.

Chicken Soup

A simple recipe that will you appreciated, especially with the stomach. Don't forget chicken soups actually help with colds making this a must have recipe.

chicken (3 to 3 1/2 pounds), cut into 8 pieces
4 quarts cold water
4 carrots, peeled and cut into chunks
3 celery stalks, cut into chunks
3 potatoes, cut into chunks
2 medium-sized onions, cut into chunks
1 tablespoon salt
1/2 teaspoon black pepper

Rinse the chicken under cold running water. Place all the ingredients in a soup pot and bring to a boil over high heat. Reduce the heat to low, cover, and simmer for 1 to 1 1/2 hours, or until the chicken meat falls off the bones, stirring occasionally.

A Nukeable Minestrone Soup

This one is for those who are more at home with the microwave. Yes, you can use it for more than heating up the Hungryman dinners.

2 sticks of celery
1 large zucchini
2 leeks
1/4 pound of bacon
2 finely diced carrots
2 skinned tomatoes, coarsely chopped
1 vegetable bouillon (stock) cube
4 basil leaves
3 crushed cloves of garlic
1/4 cup of grated Parmesan cheese
4 tablespoons of olive oil
1 can of kidney beans, drained and rinsed
Salt and pepper to taste

Cut washed celery into matchsticks. Rinse and cut zucchini down the center and then lengthwise.

Remove the green portions of the leeks, the base and the outer skin. Slice in 4 lengthwise, rinse and dice.

Cut the bacon into small strips and place with the carrots into a large casserole with 3 1/4 cups of hot water.

Cover and microwave on high for 5 minutes.

Add the celery, zucchini, leeks and tomatoes to the casserole and crumble the bouillon cube over. Cover and microwave on high for 10 minutes.

Rinse and pat dry the basil leaves then chop. Combine the crushed garlic, basil, parmesan cheese and olive oil in a bowl.

Stir the beans into the casserole, cover and microwave on high for 3 more minutes. Add the olive oil mixture to the casserole and stir until blended. Add salt and pepper to taste.



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give thanks for
our good fortune
in life and share
happy memories
with family and
friends.

We wish everyone a
Merry Christmas.



HAPPY HOLIDAYS



URBAN NATIVE

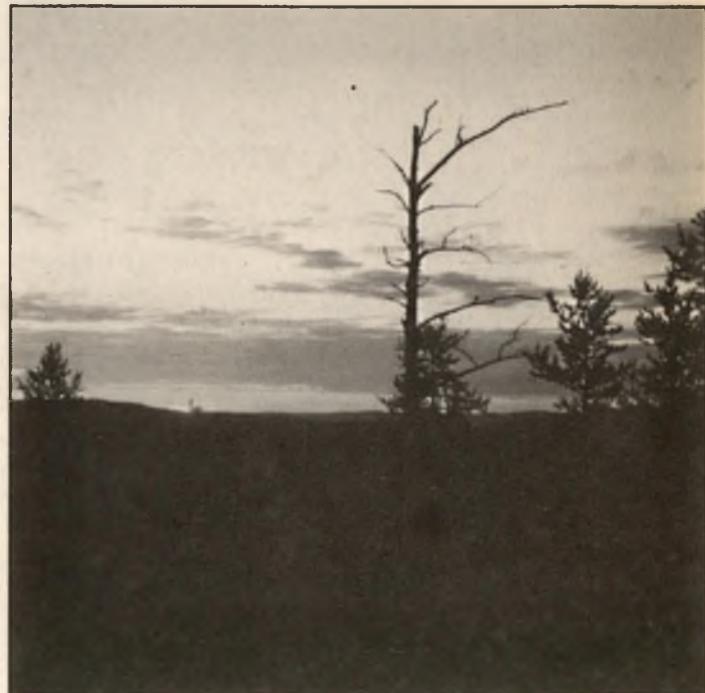
by TSA

Word

I watched *Ice Age* the other day, an animated movie with a caustic wooly mammoth, a lisping three toed sloth and a cunning sabre tooth tiger who band together to bring a lost human baby back to it's "herd." They manage to work through their issues and differences to become a real herd, overcome all the odds and give the baby back. The little three toed sloth at the end is all choked up, waving and calling goodbye, when the tiger comes up behind and tells him to stop wasting his time because everyone knows that humans can't talk. If we do give credence to the theory of evolution, perhaps we did once run around with big sticks in hand, bonking each other on the head when we were upset or in an attempt to get a mate back to our caves. If we did originally communicate with grunts and other sounds, today we have languages that evolved over the years, containing millions of words in which we can make ourselves understood, enabling us to resolve our disputes without violence and sweet talk our mates into our lives, at least in theory.

On the other hand, if you don't care for science, in the Bible it says that "in the beginning was the word." and that words created the world. Well, technically God did the creating, but only with the help of words. It says that there was "nothing," no things, all was one, then God said separate the light from the dark and so forth. Even if you don't like science or religion, you can acknowledge that words DO create the world. From the day our little baby brains grasp that we are constantly being told the names for everything around us, that we have a name that is different from everything else around us, we learn to make the different sounds and put them in a sequence that makes a word, we can "create" the giving of milk or a cookie or anything else that we manage to make understood with words. Eventually we learn how the world works, our place in it, what is expected of us and how to survive, at least in theory.

But what is a word? It's not a tangible thing that you can see or hold in your hand. A word is made up of a series and sequence of sounds that are uttered through a combination of the mouth, breath, heart and soul. They are addressed to the ear where the silence of the invisible thought in our mind comes to life in sound. To listen and understand means more than mere



comprehension of definitions of words because they are sounded, seen in an abstract way and felt with all the faculties of the body in combination with any number of other words that can direct context. With the advent of writing and the alphabet, words became tangible to the extent that each sound was allocated a visual symbol and could thus be reproduced and put in a sequence that could be seen and read by other people. They became symbolic in that they pointed to something else, like the EXIT sign indicates that a way out is near. If they were not symbolic, then we might as well try to leave through the sign itself rather than opening the door.

As words are so intangible and symbolic, we tend to overlook treating them with the respect they rightly deserve. We more often than not throw them about willy nilly, talking in circles, talking in doublespeak and talking trash. We forget that words are little bundles of energy, once spoken they are essentially given life, they are released out into the world and we no longer have control over them. Like a stone dropped in a lake, they cause ripples and no one knows what affect they will have and where they will end up. It is something our ancestors knew and understood very well. That is why to this day we are told to choose our words wisely, to watch what we say, say what we mean and mean what we say. Hastily spoken words from the heat of the moment can always come back to bite you in the butt, just ask Chretien's aide.

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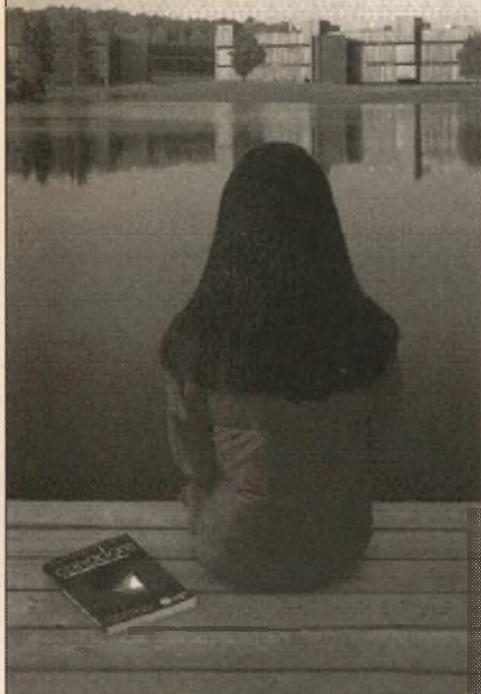
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Adventures on the winter road

Xavier Kataquapi

It is the middle of February on the winter road and I am travelling with my brothers on our way back home to Attawapiskat from Moosonee. We are bringing back a load of furnace oil, gasoline, lumber and plywood to keep our contracting business in the community operating. One of my brothers is driving our company tractor which has a heated cab. The tractor is pulling a trailer full of our supplies and a heated caboose with a bed for an alternate driver. My other brothers and myself follow close behind in our half-ton truck which we use in case of any emergency situations.

We have made this run several times and are happy now to be on our way home to rest for a few days. The temperature is bitterly cold and has stayed at a constant minus 30 degrees for the past several days. The sun is up high in the sky on a bright and beautiful cloudless day.

At one point we see a hand made wooden snowmobile sled loaded with a snowmachine. We recognize immediately that someone has had a problem with a snowmachine and that they had been towing it but for some reason had to abandon it. This is a mystery to us but we stay our course and continue on the way home. Several kilometres later we run into the owner of the snow machine. He was sitting in his old car in the middle of the winter road. The old junker would not start and he looked distressed. As a matter of fact he had not even known that his load had come unhinged until his car stalled.

It is customary to help others on the road as much as possible. The cold weather can be dangerous for people who are left stranded on the winter road. We spend an hour trying to start his car using every available means we have with us. Two of my brothers use the truck to back track and fetch the sled and snowmobile behind us. Once the sled arrives it is quickly attached to the back of the car. Unfortunately, we are unable to start the frozen engine of the old car. The slight Cree from Kashechewan is improperly dressed for the cold, does not have a warm parka and has thin gloves that do not keep his hands warm.

We are just south of Fort Albany, which on the same river as Kashechewan, so we offer to tow him and his sled back to his community which is only an hour away. A long line of cable is attached to the tractor and we tow the car behind the trailer of supplies and caboose. Our new friend is happy to steer his old car as we tow him on the way home.

Even with the heavy load of supplies, a caboose and a large American car, the tractor still travels briskly along the roadway. During the first half-hour the road is solid and straight but on approaching the Albany River the road begins a series of curves. On the first series of bends the lifeless car with no power steering is difficult for our friend to navigate. The caboose up front is high and wide and blocks the view of the road ahead. The dead car has a very difficult time and is bounced from snow bank to

snow bank. Finally at a sharp corner, the car can not keep up and plows head on into the deep snow sending up a cloud of powder snow into the air. The cable snaps immediately and the whiplash is cushioned by the snow.

When we dig our friend from Kashechewan out of his car, he is unhurt. The car is buried deep in the bank but the man reassures us that he is only half an hour away from home and will return to rescue his vehicle later. We transport him and his sled and snow machine the rest of the way back to his home in Kashechewan.

At the very least our friend was returned safely to his home with his snowmobile. However, the memory of this day would stay with us for months to come, as we would see the roof of the old car peaking through the snow on the side of the winter road as we made our way along. I like to think that our friend somehow had managed to pull the old car home but the truth is it was probably claimed by the soggy muskeg in the summer. Perhaps it will resurface as a precious find in some archaeological dig in the distant future. They will wonder, "How did anyone manage to drive big cars in this part of the country that long ago?"

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Merry Christmas

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Tribute to my Father-in-law: The Late John Neeposh

October 27, 2002, was a sad day for us, for we lost a very caring and loving husband, father, father-in-law, grandfather and great grandfather, to a sudden death for which we were not prepared. We always saw him as a strong and healthy man.

I am honored to have had the privilege to have been able to call the late John Neeposh "Dad." He was the only dad I've known, and the only grandfather my three children knew and we've come to love and respect him.

Over the 27 years I've known him, I saw how caring and loving he was to his wife Annie. I saw how he was with his children, loving each one equally, there was no favoritism with them. He had a lot of respect for them and the same was for his grandchildren.

Our dad had a great sense of humor. He never failed to make us laugh with words or his actions and he did the same with his grandchildren. One memory stands out, how he used to hold his grandchildren or great grandchildren and tickle them with his big white beard when he would hug them making them laugh or cry with fright as it was the case of the youngest great grandchild Crystal.

Dad was a very hard working man and he loved the bush life and he passed on still being in the bush which he loved so much and I believe he passed away happy because of where he was. Dad always went out of his way to help others in the community, whether it was to drive someone here or there or bringing caribou meat for the other elders in the community. He never complained or refused anyone's help. Most of all he did a lot for his children, big and small things. From making snowshoes to going in the bush with his sons, to making home cooked meals so those of us who worked could grab a quick lunch at their home whenever they were in the community. Dad we will miss those home cooked meals.

His grandsons learned a lot from him about the traditional way of life and for that I'm thankful because my two sons Aaron and Isaac had no one else to teach them other than their dad. They surely learned from the best.

When I remember you, Dad, I will remember all you did for my family and me. Thanks for giving me the privilege to call you 'Dad' and giving my children LeeAnn, Aaron and Isaac the one to call you 'Grandpa' and to my grandchildren Serenitee, Yasmine and Crystal to call you 'Great Grandpa'.

We will miss you, but we will never forget you...

Your daughter-in-law, Kathleen Neeposh.



In closing, on behalf of the Neeposh Family, we would extend our thanks and our appreciation to Maggie and Matthew Wapabee, Caroline & Alice Mianscum from Ouje-Bougoumou for standing by us when we had to tell Mom of Dad's passing. To Thomas Coon, Jimmy Trapper, Paul Coon and the Ouje-Bougoumou Police for doing all they could to help dad at the bush camp. The employees of Chibougamou Hospital and Chibougamou Ambulance Team for their help. Chibougamou Funeral Home for their help. Flower Shops in Chibougamou for their services. The communities of Mistissini, Ouje-Bougoumou and Waswanipi for their support. Chibougamou Friendship Center and Annie Gunner for providing accommodations for the family. Philemon Gunner for being by mom's side during the night. Stanley and Stephanie Mianscum for driving Dad's vehicle back to Nemaska. Harry Mianscum for conducting the funeral service. Charle and Linda Awashish for all their help. Matthew Gunner for offering to help with personal belong's at LG 4. Cree School Board and Cree Health Board for providing transportation for the family members that had to come home for the funeral (Lee-Ann, Tommy, Jean and Caroline). Chief and Council of the Nemaska First Nation, Nemaska Police Services (Clarence Jolly) for their support. Nemaska Community Church Pastor Kenny and Madeleine Jolly, Harriet Wapabee and the congregation being with us the night we received the sad news. She-She Guin Day Care, Malcolm and Doris Tanoush and all their helpers. Brenda Rose Wapabee for looking after lodging for those who came for the funeral and the community members of Nemaska for all their support during our time of sorrow and all those who came out of town to give us support. We truly appreciate it and we thank you from the bottom of our hearts. Mom also wants to personally thank Daniel and Mary Bosum for always providing for them the traditional food they lacked (beaver).

The Neeposh Family.

ՃԱՌՀԱՅՐԵՆ

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וְלֹא תַעֲשֶׂה כֵּן כִּי־
בְּמָקוֹם קָרְבָּן תַּעֲשֶׂה כֵּן

Best Wishes for Christmas and the New Year.

Souhaits pour Noël et Nouvel An.

לְכָל אֲדֹם אֶלְעָמֵד
אֶלְעָמֵד בְּבָנָיו,
בְּבָנָיו אֶלְעָמֵד
בְּבָנָיו כִּי כַּי

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ՃՐԵՇ ՌԵՎՈՐԱ և ՇՐ
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מִתְּבָא>, דַּרְלָה
לִיְּרָה< לְגַדֵּלָה
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לְבָנָה כִּי-אַתָּה
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The mandate of the Apatisiwin Corporation, which was created by Hydro-Québec and the Cree Regional Authority, is:

- To plan, conceive, develop, administrate and implement hiring initiatives that will permit a minimum of 150 Crees to be employed by Hydro-Québec between now and 2017.
 - Create temporary employment programs for the Cree of James Bay.

Board of Directors of the Corporation:

Designated by the
Cree Regional Authority:

**Jimmy Neacappo (Pres.)
Margaret Fireman
Robert Kitchen
Henry Mianscum**

Designated by Hydro-Québec:

Pierre Grégoire (Vice-prés.)
Mario Arsenault
Michel Lemay

**La Société Apatisiiwin créée par
Hydro-Québec et
l'Administration régionale crie a
pour mandat :**

- De planifier, concevoir, développer, administrer et implanter des initiatives d'embauche permettant à un minimum de 150 cris d'être à l'emploi d'Hydro-Québec d'ici 2017.
 - Créer des programmes d'emplois temporaires pour les Cris de la Baie James.

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Michel Lemay

A Cree Woman's Story

I am a female from one of the nine Cree Communities. I just want to share my experience I had as a married woman. I was married for close to 15 years. I was about 17 when I was told to get married... as my late grand father's request. My husband and me talked about it, and we thought there was nothing else to do but to get married. I used to tell my husband that I was afraid to get married and he would tell me that everything would be okay. It was really comforting to hear those words from him and I knew in a way I wasn't ready to make that big step in my life.

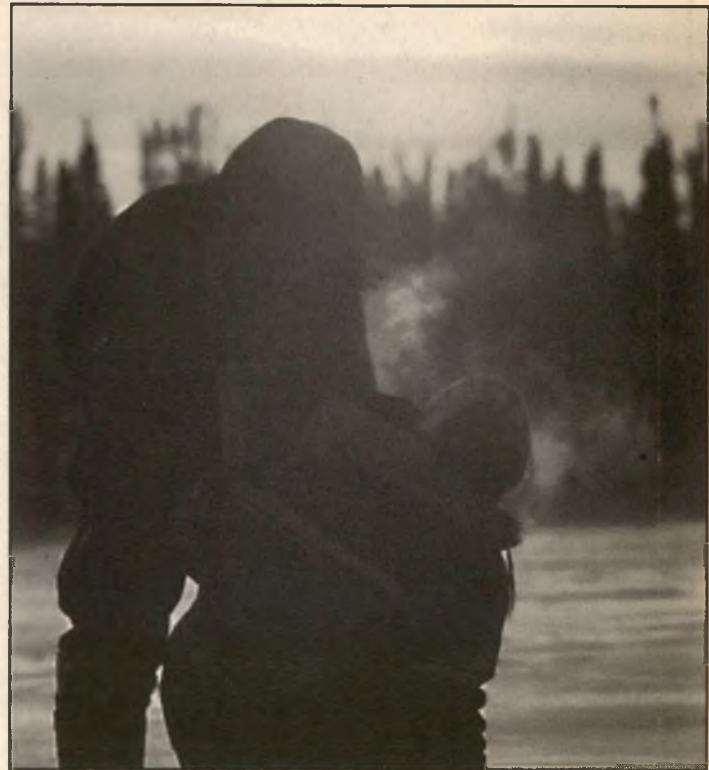
The day before my wedding, I told my father "let's run away so they won't find us tomorrow." On my wedding day, everything went well until that evening. There wasn't a dance I remember on that day because my grand father had passed away a few months back. My husband was getting ready to leave to party with his friends, I knew then it wasn't right for me. I begged him not to leave, I remember telling him to stay home for a change; because he was always out with his friends before we got married, but he didn't listen. I was so sad and frustrated, I was left at home on my wedding night and I was crying away.

Three months passed when one of my friends came over to my house telling me that my husband was fooling around. I didn't like what she was saying but in a way I was thankful knowing the truth even though it broke my heart. I felt so hurt, betrayed and lost. I confronted him about what I heard, and of course he denied it. He was so good at lying, all through my marriage. The thing that really helped me during those times were my friends, by just listening to me talking about my problems.

I can now say that I was abused in every way: physically, verbally, emotionally and sexually. Over the years I was told to be quiet about it, because I would get it if I said anything to anyone about what was going on. I couldn't even tell my parents because I didn't want them to worry about me. I was even hiding my tears from everybody in my family. When a person is physically abused, it is very hard to express their feelings to anyone because they are afraid that their husband will know that she is talking. I am telling you this from experience.

I know it is very hard to press charges on your husbands...you feel that you are scared, afraid that he might hurt you again if he knows of what you did. The first step is the hardest, that I know. I remember when I used to get beat up by my husband, somebody would call the police on us. I learned a lot from the police, they taught me so much about my rights. I learned that I was raped by my own husband; even though he was my husband, when a woman says no, it supposed to be no. Every woman should know this because I know men are so forceful to their wives especially when they are angry. I remember one of the times when I was at the police station for my statement, the policeman asked me: did he rape you?... I was thinking...rape you?...but he's my husband. I couldn't say anything and that's when the policeman started to explain more things about this.

As years went by, being abused and all, I learned more about my rights. I used to go to the clinic just to get away from home. I had this doctor that I used to talk to and he gave me a lot of comfort by talking. He really helped me a lot. He was the first person that knew that I was getting out of my marriage. He knew



pretty much about my abused life. I had this problem for a couple of years. I had hair loss that was pretty bad. I got treated for a year so I had to be followed by this one doctor and I can say he started to know about my problems at home. After being treated for a year from the hospital, at the end they told me there was nothing wrong with me. The doctor told me I just needed to fix my problems at home and he was right.

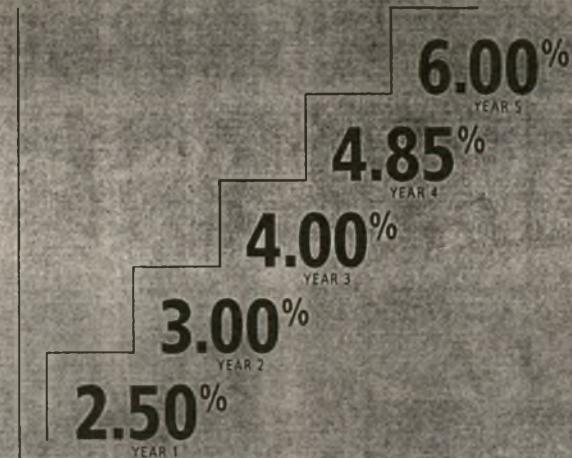
That same year I filed for a separation. It was hard for all of us, especially for my kids. I used to be all stressed out before my separation but now it's all different. My parents didn't approve of what I was doing. But I don't want anybody telling me what to do anymore because that's what I was doing all my life. It didn't work out. Sure I love my parents but it's time for them to let go.

I really feel sorry for all the women out there being abused by their own husbands. I know there are a lot of women like that everywhere. I'm glad I'm not one of them anymore. It takes a lot of courage to do this but I feel it's better for my part. On my first year of separation, there were a lot of rumors going on about me but it didn't bother me. My doctor was warning me about this and he also told me to get ready for the people. I never understood why people were so harsh to me when they didn't even know what I went through. Now I don't let it get to me as what people are saying.

My ex-husband started a family somewhere else and now lives with his girlfriend. They have a couple of kids together. The first time when one of my friends came to me to tell me that his girlfriend was pregnant, it was the hardest part that I had dealt

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with. I asked him a couple of times if it was his and he used to tell me that he had nothing to do with that. Many times I believed his lies and I guess his lies caught up to him. I used to think I would be with him forever because I was married to him. I loved him very much but there is so much that a person can take in life.

I know a lot of people are judging me because I left my husband. In the Bible it says, "Anyone who divorces his wife must give her a certificate of divorce, but I tell you that anyone who divorces his wife, except for marital unfaithfulness..." under Matthew. There is also a verse about judging others. People should look into that before they start talking about other people. They don't seem to understand they are hurting a lot of people by doing the gossiping part.

On the first year of separation it was pretty hard for all of us. My parents didn't even want to look at me because they didn't accept what I was doing. At one point they said that they didn't care if I lived or died. They really wanted me to go back to my husband. My family disowned me in a way. It tore my heart apart knowing that they didn't care. The only part that brought me up to my feet again was a dream I had about my late grandfather. That was the day I went to court for my separation and that same night I dreamt about him, telling me that everything was going to be okay. He also told me that he loved me and he's not going to stop no matter what. It wasn't wrong what I was doing. He knew that my family abandoned me and said that he never will. On that day when I woke up I felt so good. I couldn't stop smiling all

day that day, cause I knew my grandfather was watching over me. Before I had that dream I used to pray to God and asked Him to show me what I was doing wrong. I knew that my prayers were answered right there.

When I went to court I asked for custody of all my kids and was granted. I asked for child support and it was granted. The judge even gave me papers to show the cops for my ex-husband not to harass me in any way. He can't take my kids without my permission, and if he tries he will be charged for kidnapping. I can say now that everything is pretty much under control. I now have decided to leave him for good. I can't go back to him because there is nothing there any more for us. I won't let anybody control my life no more. I was thinking on filing for a divorce in the near future.

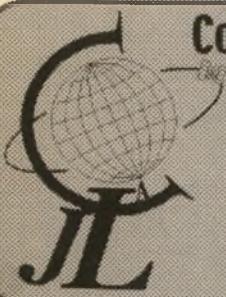
There is so much spousal abuse in our community and it seems like nobody is doing anything about it much. I wish people around here would understand that there is so much that a person can take in his or her life. When a person gets out of a relationship like that, that's when the judging part steps in for the community. I wish they would just stop hurting other people by talking behind their backs. That's all I have to say.

Thank you.

Anonymous

Merry Christmas & Joyeux Noël

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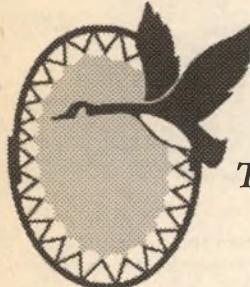
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the Nation



*The Crees of
the Waskaganish
First Nation
would like
to send it's
best wishes
to all for a
happy holiday
and a Merry Christmas*



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JAMES BAY CREE TELEPHONE BOOK 2003

Available in December 2002, the James Bay Cree Telephone Book brings us closer together making it easier to contact one another: family to family, friend to friend, department to department and business to new and old customers. Make sure you're accessible, drop us a line if you have a new phone number or if you're a new Cree business.

Name/Biz _____

_____ Rez _____

The listing is free!

tel: 514-272-3077

fax: 514-278-9914

email: beesum@beesum-communications.com
(attention: phonebook)

mail: The James Bay Cree Phonebook
5505 St-Laurent Blvd. Suite 3018
Montreal, Quebec H2T 1S6

BEESUM ART CONTEST

Would you like to have your art on the COVER of an exclusive publication?

Well look no further! Beesum Communications is looking to give someone a chance at this year's cover of the James Bay Cree Telephone Book.

Send us your artwork, sample or photo and you'll be eligible for a CASH prize.
(Bragging rights included)

Deadline is 3:42 am, December 30th, 2002

Entries:

Beesum Communications
5505 Blvd. St-Laurent, suite 3018
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Merry Christmas



Conseil Cri de la santé et des services sociaux de la Baie James
Cree Board of Health and Social Services of James Bay

The Cree Board of Health and Social Services of James Bay is a Cree entity responsible for the administration of health and social services for all residents under its jurisdiction. This jurisdiction comprises nine Cree communities and their surrounding territories. Currently, we are looking to fill the following position:

ASSISTANT EXECUTIVE DIRECTOR – ADMINISTRATION

Responsibilities

In collaboration with the Assistant Executive Directors (Health & Social Services and Public Health), your responsibilities will be to ensure the planning and evaluation of the organization's human, financial, material and information resources. Your objective will be to provide, in a highly functional manner, services to all aspects of Health & Social Services and Public Health staff to help them fulfill their goal of delivering health and social services to the people of James Bay.

This position is primarily at the Regional Board level. You will be a member of the Executive Committee and the General Management Committee, and will chair the Administrative Resources Group's Management Committee as well as the Budget Committee.

Qualifications / Requirements

- Master's degree in administration and 4 years experience in senior management in a health or social setting or
- Bachelor's degree in administration and 6 years experience in management in a health or social setting, or public organization
- Knowledge of the MHSSQ financial, human resource and material management regulations for Regional Board, CLSC, Youth Protection, Hospital and Readaptation programs
- Knowledge of the James Bay and Northern Quebec Agreement, Section 14 is an asset
- Knowledge of the Cree culture is an asset
- Proven ability or potential to be effective in the Cree Nation
- A good role model for the organization and community
- Fluent in two of the languages: Cree, French, English
- Computer literate
- Excellent communication skills
- Willing to travel extensively

Working conditions:

- Salary and conditions according to the Association des pharmaciens des établissements de Santé du Québec (APES)
- Isolation allowance of \$6,639 to \$10,621 (with or without dependents)
- Three or four sorties per year (with or without dependents)
- Housing / Storage / Moving costs paid by the CHBSSJB

If you are interested in this position, please forward your application, (clearly identifying the position for which you are applying) a copy of your degrees and a letter describing your interest in the chosen position by December 20th, 2002 to:

Mrs. Annie Bobbush
Head of Human Resources Management
Cree Board of Health and Social Services of James Bay
Chisasibi, Quebec J0M 1E0
Fax: (819) 855-2680
Email: vsnowboy@ssss.gouv.qc.ca

CLASSIFIEDS

101 - BIRTHDAYS

This one is going out to a very little girl in Ojay. Keona Waapikuan Simard will be celebrating her first birthday on New Year's Eve. (Dec 31, 2002) I just wanted to wish her a Happy 1st Birthday and surely many more to come. God bless you more baby. And try not to get your head stuck under the coffee table again. (lol) From: SAM

Happy Birthday to Crystal Mark on December 13, 2002. I know that you will be sober so, I'm taking this time to wish you a happy day on your day and smile...God loves you. And take good care of my babies. (JU AND RAY) I miss them so much. See you at Christmas and hoping to have a blast with the kids. Once again, have a happy birthday and don't forget to smile. From: SAM

I would like to wish a Happy Belated Birthday to my friend Stacy Murdoch. WTG Bud! Love your gal pal lol

We would like to wish Happy Birthday to the following James Pien November 29, Melanie Chemaganish December 1, Shepish Uniam December 2, To our grandfather George Chemaganish on December 21 and to Isaiah Pien on December 28 and to Gregory Tooma on December 31. Merry Christmas and Happy New Year to all. From Joanne Chemaganish, Mark and Annika Tooma.

We would like to wish to the following people a Happy Birthday, to my brother Christopher Matches on Nov 10, to Elizabeth Matches on Nov 17, in Chis, to Betsy Matches on Nov 21, in Montreal, to my sister-in-law Peggy Matches on Nov 26, in Nem, to my sister-in-law to be soon Freda Bobbish on Nov 29, in Chis, to my nephew Tyler Gunner on Dec 4, in Mist and last but least my dad our grandpa Isaac Matches on Dec 14, in Chis Happy Birthday and many

more Birthdays to come! From: Love Always Rebecca, Juanita, Emily-Ann & Tia Bearskin.

We would like to say Happy belated 14th birthday to our little brother Steven Martinhunter in Montreal on Nov. 19. Happy Birthday! I hope you enjoyed your special day. We miss you, see you soon Love always, Your

sisters, Annie, Rachel, Stephanie, Daisy-Ann and your brothers John-paul, Waylon, Abraham.

This goes to my grandma that I love very much. Grandma I wanted to wish you the very best on your birthday and hope you will have fun going to Ottawa for your birthday. I wish

you the best on that day. One more thing you're the best grandma that I ever had. God has blessed us with you, and God bless you and many more to come. We love you so much and Happy Birthday Grandma on dec 15. From: Waswanipi grand daughter Irene M. and family.



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CLASSIFIEDS

We would like to wish a Happy Birthday to our grateful mother , Mary Petawabano on Dec 24,2002. We love you mom and always will, may god bless you. From your daughter Desiere and baby boy Kyle.

Happy Belated Birthday to our grandmother and great grandmother Alice Sealhunter on November 30, 2002. We love you very much even though we don't say it very often. We are happy that your are healthy and well, and we hope you have many more birthdays. We miss you! Love, your grand daughter, great grand daughter Christina & Kaylee (Chis.)

I'd like to wish a Happy Birthday to a friend of mine, who I have not seen in a while. Lisa Diamond from Chisasibi celebrated her birthday on November 15th. I wish you the best in life. I really hope you enjoyed your special day. Take care of yourself and I hope to see you guys really soon. From your friend Jamie-Fawn (Mtl.)

I would like to wish my December Family a Happy Birthday's; Craig on Dec. 3, Elvis on Dec. 11, Julianna on Dec. 17, Tiffany on Dec. 23 and to my husband Gregory on Dec. 14. Happy Birthday to all of you and many more to come! Don't forget my birthday is on Dec. 7. Love from Mom (Wemindji)

We would like to wish a Happy Belated Birthday to Stephane Gilpin who's going to spend his birthday in Waswanipi on December 4. We want you to know that we love you and miss you so much. From all of us in Wemindji, love, Mom & brothers. Don't eat too much cake now. Angel will have to clean up your mess (ha ha angel).

Happy Brithday to my fiance Darren MacLeod on Dec.10th we love you so much. From April and me oxoxo

Wishing a very Happy Birthday to you my dearest

friend Celina Wapachee, I hope you have a great day .I just want to take this time to send you this little classified in the Nation also to simply wish you and your family all the very best at Christmas time and for the next coming year 2003. I Love you so much my dear friend. More than you will ever know or imagine.. May God bless you and be with you always. In true friendship and love, Tom.

We'd like to wish our son Xavier Shecapio Saganish a Happy 1st Birthday on December 22nd 2002. We love you so much son. From Mom and Dad.

We would like to wish a special boy in our lives Abel Andy Roger Petawabano a Happy Birthday on Dec 9th. Hope you'll have lots of fun. We miss you and we hope you will spend sometime with us this Christmas Holidays. LOL Love always your dad and little sister Haylee. PS. Call me sometimes ok.

I Would Like To Wish A Happy Belated Birthday To A Guy Who Plays For The Cree Nation Eenouch #15 Tyson Gull On Nov 30. Happy Birthday Tys!! So How Are You Doing Tys? I Haven't Seen You In A Long Time!! Hope You're Doing Great! I Just Can't Wait To See You!! Good Luck In All Your Games And Take Care Of Yourself Tys!! From: Someone You Know!!! xoxo

103 - ANNIVERSARIES

This is one is for Dinah and Peter Simard. Wishing you both a Happy 32nd Anniversary on December 12, 2002. Which you will be celebrating on the 21st with the renewal of your vows and along with food and dancing. I know this day will be an emotional day for everyone and especially for you two. We'll be sure to catch everything on camera!Once again, Happy Anniversary you two and God Bless you more each day. Much Love: SAM

300 - PERSONALS

Congratulations to Tom Polson, for winning His 2nd Gold medal and 2nd Silver award Bowl. Two-Time International Poet of Merit Award recipient, Washington DC, Hollywood California, USA August and November of 2002. International Society Of Poets Fall and Summer Conventions and Symposiums. It's just great to see you representing all of the First Nations youth of Canada like this on the International Level, with your beautiful poetry! Keep on making Your dreams a reality. You are the best and We love you , From Your Friends and Family..In Waswanipi and Winneway.

I heh...I wanna say hello to my friends from all over. Krystena Echum in North Bay. Grace and Evangeline Simard in Ottawa. Miss you girls. Angelina Kash in Hull. Trifona Paradice and Wapikun Louttit in Montreal. stay in school and keep your head high) Charlotte Joy and Shania Louttit in Toronto. Angeline Paradice in Belleville and congrats on your engagement. And lastly to all my other friends around the Cree Nations. You know who you are. Friend Always: SAM (ouje)

If anybody is looking for a babysitter that is going south this January, call (collect) Mary Niquanicappo at 819-929-3079.

I would like to say Merry Christmas to all the guys of the Cree Nation. Each one of you will always be in my heart, even though you don't know me! I am a young beautiful woman that likes to wish you a very Merry Christmas and have pleasant holidays! Don't drink and drive, and don't party too much... especially on New Year. Love always the Lady in Red... Chow.. XOX-OXOXO...

I would like to say a "BIG" hello to my friends in

Waswanipi... Priscillvia k. Tanoush, Terra Happyjack, Patricia Happyjack, Karen Gull, Vanessa Longchap, MARY-JANE OTTER I miss hanging out with u gurl!!! I hope we'll hang out soooon...where was all my classmates, miss u all! oh and Jacques (my teacher) hope u doin ok....ummm.. Jonah Cooper, Willie Icebound, Naveron I guess...lol..Ron Blacksmith?? I dont know the last name, uhhh!?!? I can't remember all the names so sorry if i forgot anyone and that i wanted to say HELLO too...:) I JUST WANNA SAY "HELLO" "MERRY CHRISTMAS AND A HAPPY NEW YEAR" and "I MISS U ALL" dont know when I'll be back, but I'll visit soon...ok bye take care!!! from friend always me!...Melina Neeposh oh ya and Justin Petiquay, James Petiquay, Mathieu, Jeremy Awashish, Eugene nee-bush.. lol.. Sonya Miansum, Charlene Ottereyes, Wynona...ok bye now c-u-all soon.)

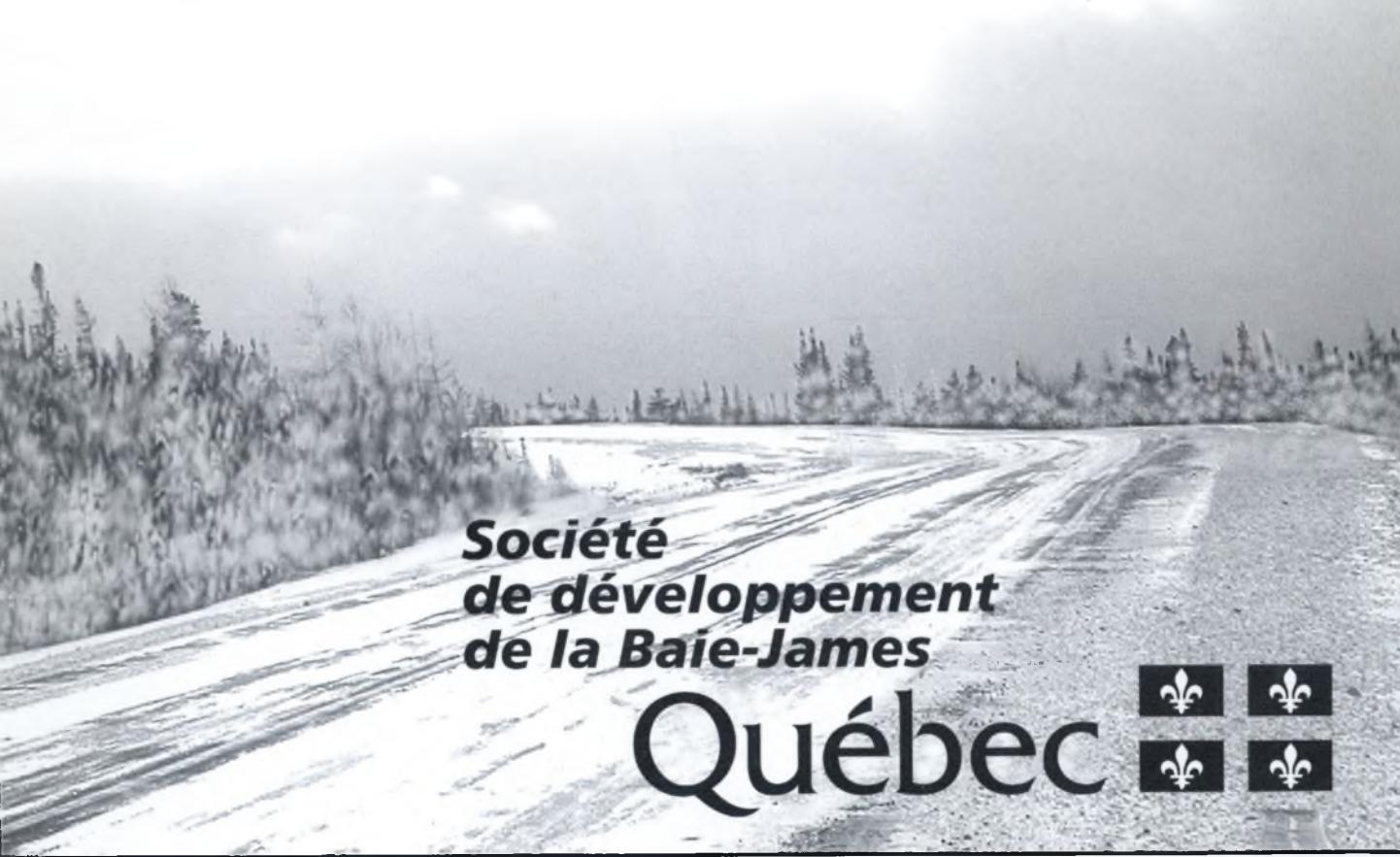
I would like to confess something over the Cree nation that I really shouldn't have. But I know that I should do this. I know that I will embarrass this guy and I won't mention his name though. I would like to him to know that I really like him, he's cute, charming, handsome, caring, loving, funny and very hot. He is from Waskaganish, he lives on Harricana street. He is a hockey player. I thought that he should know and I hope I see him again.

400 - EVENTS

Arts & Crafts Exhibit. The Matagami Information Centre located at 100 Place du Commerce, invite the artists of Northern Quebec to display pieces of art in its local. We want to create an exhibition of Northern Quebec Regional Wealth. Please reach Nancy at 819-739-4566 for information.

*L'équipe de la SDBJ s'unit pour
vous souhaiter un
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*The SDBJ team wishes you a
Happy Holiday Season !*



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